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The Vniuersall Principle;

THE COMMON IVSTICE OF THE WORLD,

AND

THE ROYALL LAW OF LOVE:

Deliuered in a Sermon at the *Assises* in *Dorchester*, the 23. day of *Iuly*, *Anno Dom.* 1629.

By *I. M.* Rector of CATISTOCKE.

Vnusquisque quod sibi fieri non vult, alteri nequaquam faciat. Qui sic facit peccatum non nutrit. Augustinus. Serm. 62. ad fratres in Eremo.

LONDON,
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Mayo (John)

UNIVERSITY OF MICHIGAN
DEC 17

TO THE RIGHT WORSHIPFVLL AND Nobly descended, HENRY HASTINGS *Esquire*, one of his MAIESTIES *Iustices* of *Peace*, and one of the *Deputie Lieftenants* in the Countie of *Dorset*.

YOur approbation of that *Sermon* which was preached at the *Assises* last in *Dorchester*, with your good countenance, and louing speeches, which it pleased you then to vse vnto mee for the same: hath emboldened me, and made me presume, to let it come to the view of the world; for which I humbly intreat your fauourable acceptation, and your Patronage and Protection against them that shall bee found auerse, or with any sinister affection to taxe or traduce the same. Thus wishing vnto you and yours, many good and ioyfull New-yeares, with the best welfare and happinesse, that can be desired or imagined, I leaue you to the Shepheard and Bishop of our soules; and rest,

Catistocke, Ian. 1.

Your Worships to be commanded.

IOHN MAYO.

To the Reader.

COurteous and charitable READER, *I was very loth to make my weakenesse knowne vnto others, which is best knowne to my selfe, but being ouer-intreated by some special friends of mine; I was at last induced to yeeld vnto their desire, and to haue this published. Faine I would, but I cannot please all. I hope I shall please the best, such as make conscience of their wayes, and doe as they would be done vnto. VVhich, if it were as well followed and practised, as it is spoken of and commended; we should haue amongst vs more fruits of the spirit, and lesse workes of the flesh, more pietie, peace and charitie, and lesse prophanenesse, suits, troubles and iniuries, then we haue in these dayes. Reade therefore, and censure charitably. Pardon I pray thee what is amisse by any defects or imperfections, and in the feare of the Lord;*

Fac alijs fieri quod cupis ipse tibi.

Thine in Christ Iesus;

IOH. MAYO.

THE VNIVERSALL PRINCIPLE.

MAT. 7. VERSE 12.

Therefore, whatsoeuer yee would that men should doe to you, euen so doe yee to them; for this is the Law and the Prophets.

HEse wordes are the wordes of our Sauiour CHRIST to his Disciples when hee was vpon the Mount, and there opened his mouth and taught them, the first time that euer was in publike.

Which words containe in them two principall parts; A generall Rule of Iustice, taken out of a Collation of Similies, and a reason or testimoniall Confirmation of the same. A generall rule of Iustice out of a Collation of Similies in these words; *Therefore whatsoeuer ye would that men should doe to you, euen so doe ye to them*; The reason or testimoniall Confirmation of the same in these words; *for this is the Law and the Prophets.*

2. *Therefore.*] This word concludes and inferres our Sauiour Christs intent and purpose, and shewes the scope and the summe of that which is precedent in the Chapter; namely, that to doe to others as we would be done vnto our selues, is the Law and the Prophets, that is, the summe of doctrine set downe in the Law and the Prophets.

Whatsoeuer ye would,] or, all things whatsoeuer yee would, *rationabili & discreta voluntate*, saith *Dionysius Carthusianus* vpon this place; *rationabiliter, vtiliter, & fideliter*, saith *Gorran* vpon this place; for we may not doe to others, as we would be done vnto our selues, in one thing, or in some things, or in such things as we list our selues: but in all iust, honest, lawfull and reasonable things whatsoeuer. And therefore *Peter Lumbard* the Master of the Sentences, in *lib.* 3. *distinct.* 37. tels vs how these wordes are to bee taken and vnderstood, *de bonis quæ inuicem exhibere debemus:* And *Aretius* vpon this place tels vs, how *they are an vniuersall phrase of speaking, which* (saith hee) *must soberly bee vnderstood*; for we may not wantonly play with them, but refer them to that naturall Rule, *To doe vnto others as we would be done vnto our selues.*

That men should doe vnto you.] Not God, nor Angels, but men: because many things may bee done vnto vs by them, which wee cannot doe to them againe. By *Men* is here meant the *Sonnes of Men*, as *Iunius* and *Tremelius* will haue it; or by *men* is here meant our *neighbours*, as *Dionysius Carthusianus* vpon this place will haue it: for these words are a recapitulation of the commandements of the second table which concernes our dutie towards our neighbour, and by our Neighbour, towards all men. And this is most plainly and positiuely

tiuely expressed by our Sauiour Christ in *Math.* 22. *Chap.* at the 37. 39. and 40. *verses.*

Euen so doe ye to them.] this word οὕτω, *So*, is redundant, saith *Piscator* vpon this place. And yet (saith he) it notes the argument of Similies: for as we would haue comfort and counsell to be giuen vnto vs by others: so we must giue it to them againe. And as we would haue mercy, compassion and all other things expedient to be shewne vnto vs by others, so we must shew it to them likewise: because naturall reason and inducement ought to bring vs to know that it is our dutie no lesse to loue others then our selues: and to doe no worse vnto them, then we would they should do vnto vs. And therefore this Naturall reason and inducement hath drawne these seuerall Rules and Canons, for the better direction of our liues: *Because we would take no hurt, we therefore our selues must doe none. Sith we would not be extreamely dealt with all; we our selues must auoid all extremity in our dealing: we must vtterly abstaine from all violence and wrong to others, seeing willingly we would haue none done to our selues.*

For this is the law and the Prophets,] that is, the doctrine and meaning of the Morall Law of *Moses* and the *Prophets*, do all teach and tend to this end to haue vs doe to others as we would bee done to our selues; for hereby our loue is shewen to others, which loue is all in all, the end and the fulfilling of the law, as the Apostle tels vs, *Rom.* 13.8. *Owe nothing to any man but this, to loue one another: for he that loueth another, hath fulfilled the Law.*

For this is the Law.] The Law in generall is the very wisedome of Nature, the rule of right and reason, and a directiue rule vnto goodnesse of operation. And

it

4. it is vsed for all kinde of doctrine that doth prescribe any thing. And therefore of the *Hebrewes* it is called *Thorah*, of *Thor*, which is *ordinauit*, or (as some will haue it) of *Iadah*, which is *Docuit*; because it teacheth euery one his dutie both towards God and man. And in this sense the Gospell is called a Law as appeares by the Prophet *Esay* in *Chap.2.verse* 3.

But the Law in speciall κατ' ἐξοχὴν by excellency doth shew all the old testament, as appeares by the Apostle *Paul*, *Rom.* 3.19. By Law here is meant, the moral Law of *Moses* called ἠθικὴ which is a perpetual rule of liuing well; vnto which the maners of all people are to be directed, & subiected both towards God and towards their Neighbour. And this is most briefly and plainly set down in the *Decalogue* or ten commandements; the matter or obiect of which is the loue of God and the loue of our neighbour, which loue of our neighbour is nothing els, but to *doe, as we would be done vnto.*

And the Prophets.] There were Prophets in *speciall*, and Prophets in *generall*. Prophets in *speciall*, were they that did excell in wisedome, by the singular gift of the holy Ghost, and did foretell things to come, either to the Church or to any of the faithfull. Such were *Agabus*, and the 4 daughters of *Philip* the Euangelist. Prophets in *generall*, were they that did excell in the singular gift of interpreting the Scriptures. And such are the learned *Interpreters* of the Scripture at this day, as appeares by the Apostle *Paul*, 1.*Cor*.14.29.32.

There were *Priests* and *Prophets*, but there was a difference betweene them. The *Priests* were alwaies out of the tribe of *Leui*, the *Prophets* out of other tribes. The *Priests* were not onely to pray and to teach, but to administer holy things: the *Prophets* did not so.

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The *Preists* might erre as *Aaron*, but the *Prophets*, as farre forth as they were *Prophets*, and inspired with the spirit of the Lord, could not erre. And therefore the spirit of Prophecie, was giuen to *Elisha*, as it was to *Elias* 2. *King*. 2. 15.

True *Prophets* were called *Seers*, as in 1. *Sa*. 9. 9. They were called *Seers*, because they did Prophecie by visions or apparations obiect to the eye or the mind: or as *S. Ierome* tells vs in his *Epistle* to *Paulinus*, *quia videbant eum, quem cæteri non vedebant*. They did prophecie either by dreames sent from aboue, or by expresse word, or by an inward inspiration of the spirit of God, or by the apparition of an Angell representing God, or by the mouth of God himselfe familiarly speaking vnto them, as he speake to *Moses*, to whom he is said to speake mouth to mouth as in *Numb*. 12. 8. To this purpose the Apostle S. *Paul* speaketh in *Heb*. 1. 1. & 2. where he saith; *At sundry times, and in diuers manners, God in the old time, spake vnto our Fathers by the Prophets; But in these last dayes he hath spoken vnto vs by his Sonne, whom hee hath made heyre of all things*. By his Sonne he tels vs what the *Law* is: by his Sonne he tels vs what the *Prophets* are: by his Son hee tels vs, how the *Law* and the *Prophets* are nothing else, but to doe vnto others, as we would be done vnto our selues. *Therefore whatsoeuer ye would that men should doe to you, euen so doe yee to them, for this is the Law and the Prophets*.

The point of Doctrine and obseruation that ariseth from hence may be this. *To doe as wee would bee done vnto*, is *a generall rule of Iustice, and the summe of the Law and the Prophets*.

Although this Point is so plaine and pregnant, that

6. it need no farther discourse, nor any more proofe to be assured of his goodnesse, because as soone as it is alleadged, yet it is acknowledged to bee good; yet giue me leaue, I beseech you to goe farther with it, and to shew vnto you the dignitie of it, with the Author and affirmation, the benefite of it with the *effects*, and the necessity of it, with the *subiects*, *obiects*, and the *end*. And to proue and approue all this by testimonie of *Scriptures*, examples of *Scriptures*, testimony of ancient *Fathers*, and late *writers*, *Emperours*, *Kings Philosophers*, and heathen people, led only by instinct of Nature.

Great is the dignitie of this generall rule of *Iustice*, not only because it is a Principle of Law and Nature, the root of Iustice, the foundation of equitie, and *Lex inscripta scripta*, as S. *Ambrose* tels vs in vision 5. vpon the 10. Chapter of the *Reuel*. But because it is a prescript rule of our Sauiour Christ himselfe. It was his own speech an blessed counsell to his Disciples. It was a breath of his mouth, who was not as a man that he should lye, nor as the sonne of man that he should repent. And it was not by him barely spoken, but affirmatiuely spoken; because as the Law is of greater perfection, so that which is affirmatiue, is of greater perfection also, though affirmatiue precepts, as the Schoole-men tels vs, *obligant semper, non pro semper, sed tantum in loco & tempore necessitatis*. And it was by him not onely affirmatiuely spoken, but it was strongly also inferred, concluded, and pithily vrged to his disciples aboue any other thing.

Therefore whatsoeuer ye would that men should doe to you, euenso doe yee to them, for this is the Law and the Prophets. The benefit of this generall rule of Iustice is great,

great, and the effects good and goldly; for it will cause euery one of vs to liue honestly and vprightly in his place and calling, and neuer to binde any one of these three sinnes together; which by many and too many are bound together in this age: *Periury, false testimonie, iniury.*

This will make vs draw neere vnto Christs example, and to follow his steps. And this will still produce in vs these *effects*, to loue God truly, our neighbour vnfainedly, and to giue vnto euery one his due and his dutie, without any wrong or iniury.

The *effects* of this generall rule of Iustice, cannot better be opened, then S. *Austen* doth open them, in *lib.* 3. *Cap.* 14. *de doct. Christ*, where he saith thus, *Facere alijs quod tibi vis fieri, sententia est, &c. To doe as thou wouldest be done vnto, is a sentence which all nations vnder heauen haue agreed vpon. Referre this sentence* (saith he) *to the loue of God, and it extinguisheth all hainous offences: referre this sentence to the loue of thy neighbour, and it banisheth all grieuous wrongs out of the world.*

The necessity of this generall rule of Iustice is great, in respect of the *subiects*, the *obiects*, and the *end*. The *subiects*, because we are all Christians and brethren, and haue one and the same God for our Creator, one and the same Christ for our Sauiour, and one and the same holy Ghost for our sanctifier and preseruer. The *obiects*, because it respecteth right, and the good gouernment of humane societies: and the *end*, because it was ordained by Christ himselfe for the generall good one of another, teaching vs not only to be priuatiue in ceasing to doe ill, but still to bee positiue in doing good one to another.

Wee are not sent into this world onely to speake

8. well, but to doe well, and to doe well and truly that which belongs to our seuerall places and callings. It is better to doe and say not, then to say, and doe not; speculation is not so hard as practice. It is much more easie for any one to know then to do, to discourse then to worke; and to beleeue as he ought, then to liue as he should. And therefore our Sauiour Christ and his disciples in all their speeches, and in all their writings do specially admonish vs to do well, & do speak much more of things to be done, then of things to be spoken; and much more of vertuous liuing, then of right beleeuing: for, *non verba sed aduerbia coronantur.* The Lord our God is said to loue *Aduerbs.* He respects not how good, but how well those things are which we doe; and our Sauiour Christ himselfe began ποιεῖν καὶ διδάσκειν to doe and to teach; first to doe, and then to teach, *Act.* 1. *verse* 1.

Testimonies of Scriptures.

In *Leuit.* 19 *verse* 11. we read how the Lord our God commanded *Moses* to speake vnto all the congregation of Israel, and to say thus vnto them in a negatiue precept: *Ye shall not steale, nor deale falsly, nor lie one to another*; which is in effect, *yee shall not doe to others, but as ye would be done vnto your selues.*

Tobias gaue this generall rule of *Iustice* to his sonne, but in a negatiue precept also, which bindeth at all times. *My Sonne* (saith he) *that which thou wouldest not haue others to doe vnto thee, doe not to them at any time.* Tob. chap. 4. *verse* 15.

Our Sauiour *Christ* not onely in *Mat.* 7. 12. but also in *Luke* 6. 31. gaue this generall rule of *Iustice* againe to his Disciples, and to a great company of people that came from *Iudea* and *Ierusalem*, and from the coasts of *Tyre* and *Sidon* to heare him. *And as ye would*

that

that men should doe to you, so doe ye to them likewise.

The Apostle S. *Paul* gaue this generall rule of *Iustice* to *Titus* his naturall sonne according to the common faith, as appeares by his 2. *Chap.* to *Titus* 11. and 12. *verses*, where he saith thus; *The grace of God which bringeth saluation vnto all men, hath appeared, and teacheth vs, that we should liue soberly, righteously and godly in this present world.* To liue righteously, what is it any other thing in effect, then to doe as we would be done vnto?

Obadiah, the gouernour of *Ahabs* house, remembred and followed this generall rule of *Iustice*, to doe, as he would be done vnto, for when *Iezabel* destroyed the Prophets of the Lord, he tooke an hundred Prophets, and hid them by fifties in a caue, and fed them with bread and water. 1. *King*. 18. That good widow of *Sarepta* remembred and followed this generall rule of *Iustice*, to doe as she would be done vnto; for shee tooke pitty and compassion vpon *Elias*, relieued him in his greatest necessity, and sustained him with part of that poore pittance that was left her, 1. *King. ch.* 17. Examples of Scriptures.

Samuel offered to God by his Mother, thrice called and made a Prophet, remembred and followed this generall rule of *Iustice*, to doe as he would be done vnto; for, he boldly and stoutly stood vp vnto all Israel and said, *Whose Oxe haue I taken? or, whose Asse haue I taken? or, whom haue I done wrong to? or, whom haue I hurt?* That was not all; he left not there, but went farther and said, *At whose hands haue I receiued any bribes to blind mine eyes therewith*, 1, Sam. 12. 3.

Simeon in *Ierusalem*, *Cornelius* in *Cesarea*, and *Lidia* the seller of purple in the City of the *Thiatirians*. And the very Barbarians, as in Acts 28. 2. remembred and fol-

followed this generall rule of Iustice, to doe as they would be done vnto; for they gently intreated *Paul* and his company when they came to shore in the Ile *Melita*, kindled a good fire and receiued euery one of them.

Testimonie of ancient Fathers.

That mirror of vnderstanding, and learned Father S. *Austin* in *l.* 1. *cap. vlt. conf.* in his *ser. ad frat. in eremo*, in a tract which he writeth *de decem chordis*, speaketh there of this generall rule of Iustice, and specially in his 96. Sermon *de tempore*; where he saith thus; *Decem precepta ad duo illa referuntur vt diligamus Deum & Proximum. Et duo illa ad vnum illud, quod vnum est; Quod tibi non vis, alteri ne feceris. Ibi decem, ibi duo continentur præcepta.*

That mellifluous Father S. *Bernard* in his 77. Epistle, and in a tract which he writes *de triplici bonorum genere*, cals to doe as we would be done vnto, *naturalem legem societatis cui concordat Euangelium*, *Hæc est lex naturalis societatis* (saith he) *vt omnia quæcunque nobis fieri velimus, alijs faciamus.*

Peter Lumbard, the master of the Sentences, approues this same in *lib.* 3. *distinct.* 37. where speaking of the commandements of the second Table, cals to doe as we would be done vnto; *naturalem legem, cui concordat Euangelium, & lex moralis præceptionis. Hoc veritas scripsit in corde hominis* (saith *Lumbard*) *& quia non legebatur in corde, iterauit in tabulis, vt voce foris secus admota, rediret ad cor.*

S. *Ambrose* vision 4. in 8. chap. of the *Reuel*, speaking there of the holy men that liued before the floud, saith thus of them; *Quamuis nullum legem nisi naturalem habuerunt, tamen hoc quibuscunque poterant suasisse conati sunt, vt Deum creatorem suum timerent & dili-*

ligerent, & quod quis pati non vellet, alteri non faceret.

Gregory the great, in *lib.* 10. *Moral. in cap.* 11. of *Iob.* in the beginning of the Chapter, tels vs there, That to doe as we would be done vnto, is commanded and commended both in the old and new Testament, saith he, *per iustum Tobiam*, and in the new Testament, *per veritatem ipsam*, which is our Sauiour Christ. *Quibus duobus* (saith *Gregorie*) *vtriusque testamenti mandatis, per vnum malitia compescitur, per aliud benignitas prorogatur.*

To these may bee added *Gratian* in his *golden Decrees*, 1. *part.* 1. *distinct.* the first words of all the booke which are these, *Genus humanum duobus regitur, naturali videlicet iure & moribus: naturale ius est, quod in in lege & Euangelio continetur, quo quisque iubetur alij facere, quod sibi vult fieri, & prohibetur alij inferre, quod sibi nollet fieri,*

Zuinglius hath written at large vpon this, in 7. *Chap. Mat. in pag.* 28. 29. And there hee tels vs, how our Sauiour Christ doth call it, *fundamentum naturalis iuris*, because hee was the reformer of our nature corrupted by *Adam.* Testimony of late writers.

Aretius vpon this place tels vs the like, how these words are a natural Law and the precepts of right are, as he there tels vs; *honeste viuere, alterum non lædere, ius suum cuique tribuere.*

Beza, Bullinger, Calvin, Hemingius, Piscator, with many others, all agree and concurre in this; that to doe as wee would be done vnto, is a generall rule of *Iustice*, a Sentence teaching all charitie, humanitie, moderation and good dealing one to another, and a *sentence* (as it were) pointing out the way to eternall blisse and happinesse.

Alex-

Emperours. *Alexander Seuerus* the Emperour, had this for his *Symbole*, as *Bullinger* tells vs in *Decade* 11. *Serm.* 12. 1. *pag.* 93. *This* (saith *Bullinger*) *hee had often in his mouth: this he commanded to be engrauen and writen in his Pallace, and other of his buildings. Hoc coluit in lario suo* (saith *Bullinger.*) And when any one of his disorderly souldiers was to be punished, hee would haue this spoken vnto him by the voyce of a Crier. *Quod tibi hoc alteri.*

Traian the Emperour, a great obseruer of Iustice, and called the Darling of Mankinde, would very often say, how he himselfe and all others, must doe as they would be done vnto; and how Subiects ought to be such towards their Prince, as they would haue their Prince to be towards them.

It is written in the life of *Augustus* the Emperour, how one *Zonaras* did often remember this generall rule of Iustice to *Augustus* the Emperour, and would say to him, *Si ipse alijs feceris, quæ tibi fieri velles, non peccabis quippiam, omnia suauissimè & felicitèr administrabis, & nullo cum periculo vitam deges.*

That learned Lawyer *Vlpian*, principall Counceller to *Alexander Seuerus* the Emperour, framed this as as a Constitution, which is found in the *Pandects*, that is, the volume of the Ciuill Law, called the *Digests*. And this was done by the commandement of *Iustinian*, that learned and worthy Emperour.

Kings: That of our wise, worthy, learned, and of blessed and happy memory King *Iames* deceased, may serue for all the rest in his *Basilicon doron*, *li.* 2. *pag.* 6. where shewing to his Son Prince *Henry* what formes were to be vsed with other Princes, he saith thus vnto him, *Vse all other Princes as thy brethren, honestly and kindly.*

Striue

Striue with euery one of them in courtesie and in kindnes, and as with all men, so specially with them be plaine and truthfull euer keeping that Christian Rule, to doe as yee would be done vnto. Where we see King *Iames* cals it a Christian rule, and would haue his Sonne Prince *Henry* euer to keepe it.

Pythagoras and *Plato*, *Socrates* and *Xenophon* with many others, taught this Philosophy and generall rule of Iustice, to do as they would be done vnto, and very carefully obserued it in their life and conuersation. So did *Solon* and *Aristides* among the Athenians, *Agesilaus* and *Lycurgus* among the Lacedemonians, *Curius Fabricius*, and *Numa Pompilius* among the Romanes, *Xamolzis* among the Gothes, *Zaleuchus* among the Locrians, *Trismegistus* among the Egyptians, and *Dunwallo Mulmutius* among the old Brittons of this Land. Nay more, and that which is very strange. That diuilish Impostor, and damnable wretch *Mahomet* hath recommended this generall rule of Iustice, to doe as we would be done vnto, and hath inserted it among the 8. Ordinances, which hee left to the Musalmans, telling them how they were sent downe from heauen by the Angell *Gabriel*.

Philosophers and Heathen people.

This also the heathen haue not obscurely insinuated, by making *Themis*, which is Law or right, a Goddesse. by building a Temple vnto her in *Beætia*, and by making her to be the Daughter of Heauen and earth; for heauen and earth doe applaud this generall rule of Iustice, to doe as we would be done vnto: it is *the Royall Law of Loue*; it was taught by our Saiour Christ, deliuered by the law of Nature, and obserued by Heathen people, led onely by instinct of Nature.

14. Seeing then that the dignitie of this generall rule of Iustice is so great with the Author and affirmation, the benefit of it is so great with the effects, and the necessity of it is so great, with the *subiects*, *obiects*, and the *end*. And seeing this is proued and approued by testimonies of Scriptures, examples of Scriptures, testimonies of ancient Fathers and late Writers, Emperours, Kings, and Philosophers, and Heathen people led by instinct of Nature. It is fit and worthy to be remembred and followed of vs, and to be written vpon the tables of our hearts with the point of a Diamond, that it may neuer be forgotten; for it is old Philosophie and Christian Religion; it is the end and the scope of all the Commandements of the second Table, and the onely type and token of euery good Christian. *Therefore, whatsoeuer yee would that men should doe to you, euen so doe ye to them; for this is the Law and the Prophets.*

That learned Father S. *Austin* in his 54. Epistle, tels vs there, that we may *occupare negotiosissimum in Republica virum proemio*; we may not hold a man of the greatest employment in the Common-weale with a long preface. If not with a long Preface, then not with a long discourse. Pardon therefore my boldnesse (right honourable and reuerend *Iudges*) if I first speake to you, and tell you, that this generall rule of Iustice, to doe as ye would be done vnto, is fit and worthy to be remembred of you who are *loquentes leges*, chiefe guardians of iustice, and Altars vnto which such flye for succour and reliefe, as are wronged and iniuried. By this you shall take *Gallioes* course, as it is in *Act.* 18. 16. to driue away friuolous and iniurious suites from the iudgement seat. By this you shall be

be faithfull Stewards of the higheſt *Iudge*; and by this you ſhall keepe ſafe and ſound thoſe two Salts that are in you, the Salt of knowledge, and the Salt of Conſcience; which Salt of Conſcience is the inward Court wherein the higheſt *Iudge* of all doth ſit.

This generall rule of Iuſtice is fit to be remembred and followed of you alſo, who are Magiſtrates, and in the Commiſſion of peace, the Princes eyes to ſee withall, and the Princes hands to worke withall, the *Ephori* of the Common-weale, and the Ouer-ſeers of common quietneſſe. This will make you good and iuſt, like *Ioſoph* of *Arimathea*. This will make *Iuſtice* in you neuer to draw her breath faintly, or to be peruerted with any feare or fauour, paſſion or precipitation, malice or preſumption; and this will make you like *Atropos* to cut off the webs of many debates and quarrels at home among your neighbours, and to be of that worthy Lord Iudge *Dyers* minde, who when there came before him any controuerſies of poore men to be tryed at the Aſſiſes, would vually ſay, that *either the parties themſelues were wilfull, or their neighbours at home vncharitable, becauſe their ſuites were not quietly ended at home.* Many poore mens ſuits may be quietly ended at home by you, who are the Iudges eyes. It is well knowne that ſome of you doe ſo. O that all would doe ſo. It is a bleſſed action to doe ſo; for, *Bleſſed are the peace-makers.*

This generall rule of Iuſtice is fit alſo to be remembred and followed of you who practiſe and proſeſſe the Lawes, and plead preſent matters for your *Clients*; for this will make you ſquare, ſound, and ſincere in all your actions, and to auoid all thoſe foule aſperſions and ſcandals that are caſt vpon you of bribery,

16. corruption, and extortion, of spinning out suits to the downfall of the *Clients* estates of wrangling and wrestling as the *Greeke Sophisters* were wont to doe, to make the worse the better: and that which is worst inded, of animating and setting on some malicious make-bates to sow *Cadmus* teeth abroad, and like *Salamanders* still to liue in the fire of debate and discord among their neighbours.

The Law is of masculine force, as Saint *Austin* tels vs vpon the 59. Psalme; for though in the Latine tongue it is of the *feminine gender*, yet in the Greeke tongue it is of the *masculine gender*, because it is of more masculine force and power. *Regit, & non regitur.* It rules, and it doth not rule with any respect of persons, or with any floting, or imaginary affection: for if it hath but one soule, which is reason; and one onely function which is the peace and quietnesse of States and Common-weales: which peace and quietnesse of States and Common-weales, shall the better be established and continued, if you follow this generall rule of Iustice, to doe as you would be done vnto.

This Christian and generall rule of Iustice is fit to be remembred and followed of you who are Actors and commence suites; of you that are witnesses to testifie and giue in *euidence*; of you that are *Iuries*, and bring in *verdicts*; and of you that bee *Constables*, and exhibite *Bils*. O this will make you neuer to open the sluces of any fauour, feare or partiality to any, neuer to straine out gnats, and to swallow downe Camels, and neuer to be so rash with your mouthes as to say,
Iudg. 12. 6. *Sibboleth*, for *Shiboleth*, great for little, or little for great, cold for hot, or hot for cold, man-slaughter for wilfull murther, or wilfull murther for man-slaughter.

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This Christian and generall rule of Iustice, is fit to be remembred and followed of all you that bee here present, of what age or condition, ranke or fashion soeuer ye bee; for by this you shall neuer be barbarous nor cruel one to another; you shall neuer starue nor strip one another, and neuer seeke the downefall and confusion one of another by any vniust meanes, or iniurious courses.

We are all by nature louers of our selues, and willingly we would haue no harme nor hurt done to our selues; the like we must do vnto others; we may not harme nor hurt them in their bodies, goods or name; for what saith *Salomon* in *Pro.*3.29. *Intend nonehurt to thy neighbour, seing he doth dwell without feare by thee.*

The loue of our neighbour is no meane matter, It is not meanly graced by our Sauiour Christ himselfe; for there are but ten commandements, and no lesse then sixe of them concernes our neighbour. These 10. are contracted into two; one of them is our neighbours. The first is great; the second is like vnto it, which is our neighbours: the Law and the Prophets depend vpon the one, and the Law and the Prophets depend vpon the other. This is plainly proued by the Apostle, *Gal.*5.14. *All the Law is fulfulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.*

The *Mathematicians* tell vs, that of all figures, a a *Circle* is the most absolute, because the beginning and the end concurres in one. Such is this generall rule of Iustice. It comes from Christ in grace, and ends in Christ by the workes of grace. They then that neglect this generall rule of Iustice, and doe not as they would be done vnto, haue little or no grace in them; they can hope to heare well of none but of

cowards and flatterers; and they can neuer haue a good Conscience in them, which is a continuall feast, and the best friend that is in the world. *Plerique famam, pauci conscientiam verentur*, saith *Seneca*, they little respect that, they can play fast and loose with that at their pleasure, & they can make it of what size or fashion they list themselues. They can vse it as *Procrustes* the Gyant did those whom hee layd in his bed; when they were too long, he had an axe to cut them shorter; and when they were too short, hee had a racke to stretch them longer. *Conscientia est cordis scientia*, and Gods golden dowry bestowed vpon the soule: and yet it hath had the worst hap, that any word had in the world, in the Common weale, & especially in the Church of Christ; for neuer as yet could it be found in her full sillables at once, but some sillable or other was wanting in her. *Fasciculus temporum* tels vs this, in *A.D.* 1426.

In the Apostles time (saith hee) there was *con* and *sci*, but *entia* was wanting; they had the endowment of the spirit, but not the endowment of possessions. Afterwards there was *con* and *entia*, but *sci* was wanting, they were not the learnedst men. But in my time (saith he) *con* and *sci* are both gone, and there is nothing left but *entia*, they haue all the Honours, Mannours, and fat of the Land. But we may now say that it is come round about againe, and it is with vs as it was at the first; we haue *con* and *sci*, but our *entia* are called in question by many embeziled, and by too many enuied and thought too much.

O nauis referunt in te noui fluctus.
O quid agis? fortiter occupa portum.

Wee may now well entertaine and renew that alle-

goricall

goricall speech of the *Lyricke* Poet; *O ship, new waues come and dash vpon thee! O what doest thou? manfully and strongly hold and keepe thine harbour and thy hauen.*

Certainly, people are neuer miserable till *conscience* turnes their enemy, then they are miserable indeed; for, *Nocte dieque suum gestabunt pectore testem, Cui non sanus erit.* They shall carry about their witnesse night and day; which witnesse dyeth not.

We shall all die, but our *Conscience* shall not die; we may lose our selues, but we cannot lose our *Conscience*; the light of it may be shadowed for a time, but it cannot be cleane put out. It shall appeare with vs at the day of iudgement, and then it shall speake with vs or against vs. If against vs, then most miserable wretches shall wee be; for then it shall be said vnto vs; *Depart ye cursed into euerlasting fire.* But if it shall be with vs; then blessed and and happy shall we be; for then it shall be said vnto vs, *Come, ye blessed of my Father, inherite the Kingdome of heauen prepared for you from the beginning of the world.*

I feare the time is past, and willingly *I* would not be tedious vnto you. I will therefore conclude, and commit you and commend you to the Author of this generall rule of *Iustice*, *Christ Iesus* our Sauiour: begging and beseeching him to blesse, sanctifie, guide and direct you all that you may still remember and follow this generall rule of *Iustice*, to doe as ye would be done vnto in all your actions, and in all your life & conuersation; that so you may liue in the feare, die in the fauour, rest in the peace, rise in the power, and at last remaine with him in euerlasting glory, to whom with the Father, &c.

FINIS.


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